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THE

METHODISTS' MANUAL

OR

LIGHT FOR THE SOLDIERS.

BY

REV. WALTER T. CUTCHIN,

OF THE

North Carolina Conference.

WELDON, N. C.
PRINTED AT HARRELL'S CHEAP BOOK AND JOB PRINTING HOUSE.
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Hasten, Lord, the glorious time,
When beneath Messiah's sway,
Every nation, every clime,
Shall the gospel call obey.

Then shall wars and tumults cease;
Then be banished grief and pain,
Righteousness, and joy, and peace,
Undisturbed shall ever reign.

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I.

HISTORY.

The founder of Methodism was John Wesley. He was born at Epworth, in Lincolnshire, England, on the 14th day of June, 1703, the son of Samuel Wesley, a clergyman in the Church of England. John was a very diligent and successful student at College and was ordained deacon in 1725. He graduated in 1726 as M. A., and was elected fellow of Lincoln College, Oxford. While at school, he with his brother Charles, Mr. Morgan and Mr. Kirkham formed a club to spend some evenings in the week in reading the Greek Testament, and in trying to get good to their souls. Soon after Mr. Ingham, Mr. Broughton, Mr. Clayton, Mr. Hervey and Mr. Geo. Whitfield joined them. The College boys called them the "Godly Club," and afterward "Methodists." This was the beginning of Methodism. Here it took its name and rise, and in 1739 "The United Societies" were formed and the General Rules written by Mr. Wesley. Churches were then built and societies organized. Mr. Wesley continued to preach the unsearchable riches of Christ, aided by numerous fellow-workers and extending his labors into every part of England, Wales, Scotland and Ireland. Phillip Embury, a local preacher, in October 1766, preached, in his own house, to a congregation of five persons, the first Methodist sermon in America. He and a small company came over from Ireland where they had received the doctrine from Mr. Wesley and his preachers in 1760. In 1768 the first Methodist Church in America was built and dedicated on John street, New York. The next year two preachers came over to labor in this coun-

try, and in 1771 two more, one of whom was Francis Asbury. These were all faithful men of God and the work under their care continued steadily to advance and in 1773 there was 10 preachers and 1,160 members in America. After the Revolutionary war Mr. Wesley saw that owing to the difference of feelings and interests between England and America, it would be best to organize a separate and independent society in America. Up to this time, the American Wesleyan Methodists had laid no claim to being a distinct religious organization. Like Wesley himself, they regarded themselves as members of the English Episcopal Church. Now Wesley was only a presbyter in the Church of England, and according to that Church unqualified to ordain, but Mr. Wesley and some other presbyters entertained the opinion that in the primitive church a presbyter and a bishop were one and the same order, differing only in their official functions, and therefore constituting himself bishop by position, with the assistance of other presbyters, he set apart and ordained the Rev. Thos. Coke, D. C. L., of Oxford University, bishop of the infant Church, Sept. 2, 1784. Bishop Coke set sail for America, met the Baltimore Conference in session, was duly recognized, and with the twenty-four articles brought from England, and one made by themselves, the Church was organized under the name of the Methodist Episcopal Church. Since then Methodism has gone nearly all over the world and done as much good for mankind as any other denomination sect or party. There are now, including ministers 4,707,472 members of the great Methodist body. Of this number 795,099 members, 3,763 traveling and 5,762 local preachers are in the M. E. Church, South. Still the work goes on; Methodism is advancing steadily every year, and the bearers of the cross, the followers of the meek and lowly Jesus are going on conquering and to conquer.

Few men have ever lived who were more pious, more holy, God fearing and untiring in the service of their Master than John Wesley. He was not a *formalist*. It was from this that he tore himself away. He saw the corruptions that had crept into the Church of England and he determined to start a reformation in the worship of Almighty God. He preached pure and vital godliness, a holy life, and entire sanctification. He never preached that the Law was made void through faith, but he established it with might and power. He preached the "terrors of the law" with all the force of a Peter and the logic of a Paul, and from which there was no escape except through sincere repentance toward God and faith in our Lord Jesus Christ. He preached that repentance, faith, justification, regeneration and sanctification were necessary to glorification. And this is the doctrine that his followers are still promulgating—the doctrine taught in the Word of God—the doctrine taught by Jesus Christ and the apostles, but from which men

are so prone to stray, to wander away in their own vain imaginations and the invention of their own minds. This is the doctrine I would promulgate and for which I send forth this little manuel.

Bear the tidings round the ball,
Visit every soil and sea:
Preach the cross of Christ to all,
Christ, whose love is full and free.

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II.

ARTICLES OF RELIGION.

I. There is but one living and true God, everlasting without body or parts; of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this God-head, there are three persons of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

Yea, there is but *one* God, and so says Isaiah xlv. 21, 22, There is no God else beside me. I am God and there is none else. And so says Deut. vi, 41, Hear, O Israel! the Lord our God is one Lord, He is without body or parts for he is a spirit and so St. John iv. 26, declares; God is a spirit and they that worship him must worship him in spirit and in truth. He is everlasting, hath no beginning or ending. Everything around us, above us, and all we behold had a beginning, but let the imagination sweep back into eternity, and then whirl upon its wing and dart forth into ages and centuries yet to come, and at no point may it ever say, here God did not or will not exist; for "He always was" and forever shall be. The Psalmist xc. 2, says, Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. He is of infinite power. He has all power in heaven and in earth, and by his word he created the heaven and the earth. He is God Almighty. And Job xxvi. 14, says: The thunder of his power who can understand? He is omniscient. He knows all things. Paul says in his letter to the Hebrews iv. 13, Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do. In Chron. xxviii. 9, it says, The Lord searcheth all hearts, and understandeth all the imagination of the thoughts. And as God knows all things both visible and invisible, and can see the end from the beginning, He is a God of wisdom, and in him are hid all the treasures of wisdom and knowledge." In all the works of nature around us and the heavens above us there is evidence of the great wisdom of God. But the richest and noblest display of wisdom is seen in God's wondrous scheme of man's redemption; and well may man exclaim, Unto the King, eternal, im-

mortal, invisible, the only wise God, be honor and glory in the church by Christ Jesus, throughout all ages, world without end!

He is a God of goodness, of infinite mercy, love, forbearance and long suffering, and "not willing that any should perish, but that all should come to a knowledge of the truth." He is good, for his mercy endureth forever. Ps. cvi. 1, God is love. John iv. 8. He is a God that dwells everywhere; in him we live and move and have our being, Eph. i. 23. He never changes. He is the same yesterday, to-day, and for ever, and with him is no variableness, nor shadow of turning, Ps. cii. 27. His words shall never pass away till all things be fulfilled. He is a God of holiness, of truth, and justice. Job xxv. 5, says, The stars are not pure in his sight, and Isaiah tells us, Holy, holy, holy is the Lord of hosts. God is abundant in goodness and truth, Ex. xxiv. 6; and the truth of the Lord endureth forever, Ps. cxvii. 2, God cannot lie. The justice of God is seen in all his dealings with the sons of men. Justice and judgment are the habitation of thy throne, oh God! Is. xlv. 21. God will not do wickedly, neither will the Almighty pervert judgment. Job xxiv. 12.

All that has been said of God may be said of Christ, for God was in him reconciling the world unto himself. And the word —which was Christ—was with God, and the word was God. He is called the "Lord of glory" by Paul in his first letter to the Corinthians ii. 8. and he said himself, "I and my Father are one." He is called by Matthew i. 23. "God with us," by Paul to the Romans ix. 5. "God over all," by him to Timothy iii. 16, "God manifest in the flesh," by John in his first letter v. 20, "the true God," by Paul again, to Titus ii. 13, "the great God," and by Isaiah ix. 6, "The mighty God." Thus, we see Christ is God and yet he was man, for he was made flesh and dwelt among us. He had a body fashioned like unto ours, and was tempted in all points as we, and finally after long suffering died and was buried.

All that has been said of God may also be said of the Holy Spirit. He is called "the Eternal Spirit," by St. Paul in Heb. ix. 14, and is said to know "all things" in Cor. ii. 10; To have "all power" in Rom. xv. 19, and to dwell "every where" in Ps. cxxxix. 7. So, we see the Spirit is God. John declares, "God is a Spirit."

Thus, we see Christ is God and the Spirit is God, "for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." The Father is God, the Son is God, the Holy Spirit is God, and yet there is but *one* God—"these three are one." And so our first article is established by the word of God.

II. The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures—that is to say, the Godhead and manhood—were

joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

The second, third and fourth articles need no comment. They are too plain to be denied, by any one who reads the Scriptures with care and a sincere desire to flee the wrath to come and be saved from his sins. These articles are proved in part by the establishment of the first.

V. The Holy Scriptures contain all things necessary to Salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

THE NAMES OF THE CANONICAL BOOKS.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less. All the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any Commonwealth, yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

The fifth and sixth articles need no comment. They are fully set forth in the writings of all Protestants.

VII. Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk), but is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

Man is one of the chief works of God. The world was made *for* man. Man made but a little lower than the angels, was made *for* the glory of God. He was created in the image of God, and after his likeness. His body "was formed of the dust of the ground," but when God "breathed into his nostrils the breath of *life*, man became a living *soul*." As man was made in the image of God, and God was a Spirit, we naturally infer that the soul, the Spirit of man, was made in the image of God. And so, God is called the "Father of Spirits," and we the "offspring of God." So then, the body—after the fashion of beasts—is "formed of the dust of the ground," but the soul—made in the image of God—consists in "righteousness and true holiness," bearing the impress of God's own immortality. Being thus made, surrounded with all the goodness of God, man was necessarily happy. But man fell, man lost his first state of happiness—his primeval bliss. Why? Man as a free agent, a probationer from time to eternity ate of the forbidden fruit, he disobeyed God's holy commandment and thus received the curse upon him, "For in the day that thou eatest thereof, thou shalt surely die." Man died. Died to God. Died a Spiritual death, and subject to Eternal death. [Temporal death is a natural consequence of sin, and needs no proof.] "For through Adam sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned." We are the descendants of Adam, and as Adam was so are we. His nature was corrupt and so is ours. He was dead to God, and so are we. "Behold, (we are) shapen in iniquity; and in sin did (our mothers) conceive (us,") and we are prone to evil continually. In this state are all human beings born into the world; and their sinful dispositions lead them to sinful practices; so that the whole human race are fallen, and are sinners against God and their own souls. Ps. xiv. 3.

VIII. The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

This article is not intended to establish the fact that man is a free agent, but merely to confute the idea that some people have: That we may turn from our sins and prepare ourselves, by our own natural strength and works, to faith, and calling upon God.

IX. We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our own works or deservings: wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ, by faith. God has declared in his Word that there is and can be no salvation but through Jesus Christ: but for the sake, and on the account, of his sacrificial sufferings and death, he can forgive sins. Hence, God has commanded all who hear the gospel to believe on the Lord Jesus Christ– to believe on him as having died for them, and to believe that his sufferings and death are a sufficient sacrifice for their sins, and to offer this as a ransom for their souls. Mark, xvi, 16. But those who do not feel that they are sinners before God. and condemned already, will see no need of a sacrifice, and so God hath sent forth his ministers to proclaim the "terrors of the law" and his Spirit to enable men to see their condition, repent of their evil ways, and flee the wrath of an avenging God. But they can flee the wrath of God only through faith in the Son of God, and hence man seeing that all his works are vain, turns to God in faith and is saved. Thus, man is justified by faith alone. And whoever with a broken and contrite heart, believing and trusting in the Lord Jesus Christ alone for salvation, God never fails to pardon, to take away his guilt and to let the light of his countenance beam upon him gloriously reconciled. *Then he knows* he is pardoned. He knows his darkness is all gone. He knows that all his distress is taken away, and he feels that God is no longer looking upon him in wrath, no longer ready to send him to the dark abodes of the doomed and damned; but he feels that "the Spirit of God bears witness with his that he is a child of God. Rom. viii. 15, 16; Gal. iv. 4-6. He feels that he is a new creature in Christ Jesus 2 Cor. v. 17,—that he is born again St. John iii. 3, that he is now a Son of God and joint heir with Jesus Christ. Rom. viii. 17. He feels that though he was on the verge of hell and about to fall in its yawning depths, though he was an outcast, a prodigal and a beggar, *now* his feet stand in the gateway to heaven and he possesses the riches of the Sons of God. What joy! What happiness is this to a new born soul; Can we be surprised then when we hear the shouts of praises and hallelujahs that rise from hearts of love and gratitude to God? Surely not. So then, "to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness, and being justified by faith he has peace with God through our Lord Jesus Christ."

X. Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgement; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively

faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

Every child of God must love the Lord with all his soul, mind and strength. Indeed, he must "dwell in love;" and "he that dwelleth in love, dwelleth in God and God in him." But "this is the love of God that we keep his commandments." To keep the commandments is the best evidence that we do love him. And so, good works of a consequence, follows after justification. We know that Christ did "many mighty works," many good deeds, the blind received their sight, and the lame walked, the lepers were cleansed, and the deaf made to hear, the dead were raised up, and the poor had the gospel preached to them; that he went about doing good every where. And "hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit;" and "if we have not the Spirit of God we are none of his." A tree is known by its fruit, and every good tree bringeth forth good fruit. If there be no fruit—no good works—it is very evident we are not "justified by faith;" for "faith without works is dead." So then, we see that good works are "pleasing and acceptable to God in Christ, and spring out of a true and lively faith," but they "cannot put away our sins, and endure the severity of God's judgment."

XI. Voluntary works, besides over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for him than of bounden duty is required. Whereas Christ saith plainly, when ye have done all that is commanded you, say, We are unprofitable servants.

This article is opposed to the Roman Catholic Church, which teaches that persons can do more for Christ than is their bounden duty.

XII. Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification; after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God rise again and amend our lives. And, therefore, they are to be condemned who say they can no more sin as long as they live here, or deny the place of repentance to such as truly repent.

Perhaps there is not an article of our faith more opposed by a certain class of Christians than this, yet nothing is more clearly defined or abundantly established. Says St. John in his first Epistle v. 16, 17. If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. All unrighteousness is sin: and there is a sin not unto death;" and also ii. 1, 2, "My little children

these things write I unto you, that ye sin not. And if any man sin we have an Advocate with the Father, Jesus Christ, the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." The scriptures are everywhere interlarded with calls to prodigal sons and backsliding daughters. The sin against the Holy Ghost is the only sin that the Lord will not pardon. and according to Mr. Wesley and Dr. Watson no one at this day and in this generation, or ever since the days of miracles, has ever committed. If so, no one need ever become discouraged, or sink in despair. [There are many at this day who differ with Mr. Wesley and Dr. Watson—contending that a person *can* sin against the Holy Ghost now. But the difference really is not whether we *can* or *cannot* sin against the Holy Ghost, but the belief as to what the sin against the Holy Ghost is.] If he will repent of his sins God is faithful and just to forgive him. The scriptures abound with admonitions against falling into sin after justification, and even of becoming apostates and finally losing our souls in hell. See Gal. v. 1; 1 Cor. ix. 27; 2 Peter ii. 18, 10; Mark xiv. 38; xiii. 37. They tell us of certain angels that fell, St. John viii. 44; Jude vi: 2 Peter ii. 4. They tell us that Adam and Eve, who were pure and holy, sinned and fell, Gen. i. 27, 31; iii. 6–10; Ecc'l. vii. 29. They tell us that Solomon who was wise above all men allowed his wives to turn away his heart from God. They tell us that Judas, one of the twelve to whom it was said, ye shall sit upon twelve thrones judging the twelve tribes of Israel sinned, and another was chosen to take part in the ministry from which Judas by transgression fell; they tell us that Hymenias and Alexander made shipwreck of the faith, and were delivered unto Satan.

Yes, men have sinned after justification—men have fallen from that grace given—fallen from the favor of God and made shipwreck of the faith, and it highly becomes us to watch; to watch and pray; and let him that thinketh he standeth take heed lest he fall.

The Israelites were all *baptized* unto Moses in the cloud and in the sea, yet *they* fell—fell time and again, and many were uterly destroyed, and so it will be with every Christian unless he watches, he prays, and stands fast, having on the whole armor of God. Baptism can save no one—it's faith in God. So, let us harness up in the armor of God and stand, and having done all, to stand.

XIII. The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

To this article no doubt the Roman Catholics and the Episcopalians would object. But this is the Church of Christ as es-

tablished by the word of God—a congregation of faithful men—men who have faith in God, and being justified by faith have peace with God through our Lord Jesus Christ. It consists of those who are vitally united to Christ, as the members to the head, and who, being thus imbued with spiritual life, walk no longer "after the flesh but after the spirit;" men who "follow after charity and desire spiritual gifts," leaving the principles of the doctrine of Christ, go on unto perfection; "forgetting those things which are behind, and reaching forth unto those things which are before," pressing toward the mark for the prize of their high calling in Christ Jesus; men who are willing to suffer all things for Christ, nor ever grow weary in well-doing, going forth, following in the footsteps of their blessed Master. In this congregation the "pure word of God" is to be "preached" and the "sacraments duly administered according to Christ's ordinance." This is a Church, let others say as they may. Read the scriptures and see!

XIV. The Romish doctrine concerning purgatory, pardons, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of scripture, but repugnant to the word of God.

XV. It is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

XVI. Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good-will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

Those five, commonly called sacraments—that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unction—are not to be counted for sacraments of the gospel, being such as have partly grown out of the *corrupt* following of the Apostles, and partly are states of life allowed in the scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves condemnation, as St. Paul saith 1 Cor. xi. 29.

These three articles—XIV, XV, and XVI,—need no remarks—they fully explain themselves.

XVII. Baptism is not only a sign of profession, and mark of difference—, whereby Christians are distinguished from others

that are not baptized, but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

In this article we see only the *nature* of baptism set forth. There is no reference whatever to the mode. This is the Bible plan, the manner of the apostles themselves and the doctrine of the New Testament. Every person is left to choose for themselves the mode of baptism, whether sprinkling, pouring or emersion—every person is allowed to be "fully persuaded in his own mind."

The institution of *Christian baptism* was established in the great commission to the apostles Math. xxviii. 19, 20. Here is the divine origin of baptism as a standing, obligatory and perpetual ordinance of the Christian Church. There was baptism before, but it was not Christian baptism. The prerequisite to John's baptism was repentance, but in Christian baptism there is a prerequisite of both repentance and faith; and that faith a justifying faith. Acts viii. 37. To this you will find many to object but to all such simply say that you prefer the apostle's example. [For the benefit of those who may desire to search the scriptures in reference to the *mode* of baptism I give the following references: 1 Cor. x. 12; Mat. iii. 11; Acts xi. 15, 16; viii. 36–39; ix. 18; x. 44–48; xvi; Rom. vi. 3-8; Col. ii. 11, 12.]

Infant baptism is to be retained in the Methodist Church, and every member of the Methodist Church should have their children baptized as early as practicable. The baptism of children has been in the Church as far back as the history of the Church can be obtained. And though we find no *direct* precept in the Bible to baptize children no where can we find that Christ ever changed the covenant relationship between parents and their children, and as they were not excluded from the blessings of their fathers in the Abrahamic covenant between God and Abraham, we conclude from many direct inferences that they are not excluded in the covenant established by Christ. Christ said, "Suffer the little children to come unto me and forbid them not," and Peter said, "the promise is unto you and to your children"—just the same as the promise was unto Abraham and his children. John, the Baptist, said, Behold the Lamb of God which taketh away the SIN OF THE WORLD. John, the divine, said, He is the propitiation for our sins: and not for our's only, but also for THE SINS of the WHOLE WORLD. He is also called the SAVIOR OF THE WORLD. In the wisdom of God it was determined, "that he by the grace of God should taste death for EVERY MAN. We know that Christ died for original sin, and if so, as infants can be guilty before God only for original sin, they are free by the atonement of Christ and heirs, joint heirs with Jesus Christ, and fit subjects for eternal glory. Therefore it is the duty of all parents to bring up their

children in the *nurture* and *admonition* of the Lord; To train them in the way they should go; to lead them in the way of life that they may remember their Creator in the days of their youth, while the evil days come not and years draw nigh when they will have no pleasure in them.

XVIII. The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten, in the Supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

As Baptism was substituted in the Church for circumcision, so the Lord's Supper was put by our Savior in the place of the passover. These sacraments differ, only, in that Baptism is to be administered but once with water—and that even to the infants of all believing parents; whereas the Lord's Supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as Spiritual nourishment to the soul, and to confirm our continuance and growth in him—and that only to such as are of years and ability to examine themselves. As Baptism is a sign of separation, so the Lord's Supper is a sign of Christian love and fellowship. As baptism is a sign of regeneration and the new birth, so is the Lord's Supper a sign of our redemption by Christ's death. 1 Cor. v, 7, 8; xi. 23, 6; Mark xiv. 22–24.

XIX. The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrafice of masses, in which it is commonly said the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

XXI. The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage, therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely, doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. The president, the congress, the general assemblies, the governors, and the councils of state, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the constitution of the United States, and by the constitution of the respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

XXIV. The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

XXV. As we confess vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James, his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

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III.

THE GENERAL RULES.

There is only one condition previously required of those who desire admission into these societies, a "desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation.—

First, by doing no harm,—Be ye harmless as doves. Mat. x, 16.

By avoiding evil of every kind,—Abstain from all appearance of evil. 1 Thess. v. 22.

Especially that which is most generally practiced; such as,—The taking of the name of God in vain—Thou shalt not take the name of the Lord thy God in vain. Ex. xx. 7.

The profaning the day of the Lord, either by doing ordinary work therein or by buying or selling—Remember the Sabbath day, to keep it holy. Ex. xx. 8.

Drunkenness, or drinking spirituous liquors unless in cases of necessity.—Be not deceived: Neither fornicators, * * * nor drunkards, * * * shall inherit the kingdom of God. 1 Cor. vi. 10.

It is good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. Rom. xiv. 21.

Wesley thus speaks "of the character and work of the traffickers in spirituous liquors: "They are poisoners generally; they murder mankind by wholesale; they drive them to hell like sheep. A curse is in the midst of their dwellings; the curse of God cleaves to the stones, the timber, the furniture of them; the curse of God is in their gardens, their walks, their groves, a fire that burns to the nethermost hell"; blood, blood, is there; the foundation, the floor, the walls, the roof, are stained with blood."

Fighting, quarreling, brawling; brother *going to law* with brother.—Be ye kind one to another. Eph. iv, 32.

Returning evil for evil, or railing for railing.—Recompense to no man evil for evil. Rom. xii, 17.

The using many words in buying or selling.—It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth. Prov. xx. 14.

The *buying or selling goods that have not paid the duty.* The *giving or taking things on usury*, that is, unlawful interest.—Provide things honest in the sight of all men. Rom. xii, 17.

Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers.—Presumptious are they, self-willed; they are not afraid to speak evil of dignities. 2d Peter ii. 10.

Doing to others as we would not they should do unto us;—Whatsoever ye would that men should do to you, do ye even so to them. Mat. vii. 12.

Doing what we know is not for the glory of God; as,—*The putting on of gold and costley apparel.* I will * * that women adorn themselves in modest apparel * * *; not with braided hair, or gold or pearls or costly array; but, * * * with good works. 1 Tim. ii, 8–10.

The *taking such diversions* as cannot be used in the name of

the Lord Jesus. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x, 31.

The *singing* those *songs*, or *reading* those *books* which do not tend to the knowledge or love of God.—See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Eph. v, 15, 16, 19.

Softness or needless self-indulgence. They that are Christ's have crucified the flesh, with the affections and lusts. Gal. v, 24.

Laying up treasure upon earth.—Where your treasure is, there will be your heart also. Mat. vi, 21.

Borrowing without a probability of paying, or taking up goods without a probability of paying for them.—Owe no man anything but to love one another. Rom. xiii, 8

The wicked borreth, and payeth not again: but the righteous showeth mercy, and giveth. Psalm xxxvii, 21.

It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation,—Secondly, by doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible to all men:—To their bodies of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison;—To their souls, by instructing, reproving, or exhorting, all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless *our hearts be free to it.*"—As we have therefore opportunity, let us do good unto all men. Gal. vi, 10.

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them only.—Beloved, let us love one another. 1 John iv, 7. Be kindly affectioned one to another with brotherly love; in honor preferring one another. Rom. xii, 10.

By all possible diligence and frugality, that the gospel be not blamed.—Not slothful in business. Rom xii, 11. Gather * * * * *, that nothing be lost. John vi, 12. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. 1 Tim. v, 8.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily;* submitt-

ing to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake.*—If ye be reproached for the name of Christ happy are ye; for the spirit of glory and of God resteth upon you. 1 Peter iv, 14. It is expected of all who desire to continue in these Societies that they should continue to evidence their desire of salvation.

Thirdly, by attending upon all the ordinances of God; such are the public worship of God:—Give unto the Lord the glory due unto his name: bring an offering and come into his courts. Psa. xcvi, 8.—Not forsaking the assembling of ourselves together as the manner of some is. Heb. x, 25.

The ministry of the word, either read or expounded:—Take heed therefore how ye hear. Luke 8:18, Faith cometh by hearing. Rom. x, 17.

The supper of the Lord:— For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. xi, 26.—This do in remembrance of me. Luke xxii, 19.

Family and private prayer;—Pour out thy fury * * * upon the families that call not on thy name. Jer. x, 25. When thou prayest, enter into thy closet, and pray to thy Father which is in secret. Mat. vi, 6. Searching the Scriptures;—Search the scriptures. John v, 39.

Fasting or abstinence.—When thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father which seeth in secret shall reward the openly. Mat. vi, 17, 18.

These are the General Rules of our Societies; all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways: we will bear with him for a season; but if then he repent not, he hath no more place among us: we have delivered our own souls. Phil. iii, 16.

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IV.

DOCTRINES.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

THE TEN DOCTRINES OF GRACE

AS HELD BY THE METHODIST CHURCH.

I. I believe that all men are sinners.

II. I believe that God the Father loves all men and hates all sin.

III. I believe that Jesus Christ died for all men to make possible their salvation from sin, and to make sure the salvation of all who believe in him.

IV. I believe that the Holy Spirit is given to all men to enlighten and to incline them to repent of their sins and to believe in the lord Jesus Christ.

V. I believe that all who repent of their sins and believe in the Lord Jesus Christ, receive the forgiveness of sin. [This is justification.]

VI. I believe that all who receive the forgiveness of sin are at the same time made new creatures in Christ Jesus. [This is regeneration.]

VII. I believe that all who are made new creatures in Christ Jesus are accepted as the children of God, [This is adoption.]

VIII. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact. [This is the witness of the Spirit.]

IX. I believe that all who truly desire and seek it, may love God with all their heart and soul, mind and strength, and their neighbors as themselves. [This is entire sanctification.]

X. I believe that all who persevere to the end, and only those, shall be saved in heaven forever. [This is the true final perseverance.

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"Let it be remembered," says Dr. Adam Clark," that repentance must go before justification; that justification must go before sanctification and that sanctification must go before glorification. Consequently, he who does not repent and forsake sin, cannot be justified: he who is not justified cannot be sanctified, and he who is not sanctified cannot be glorified." And it is the duty, as well as the privilege, of every sinner to repent and forsake sin and to believe in the Son of God, that he may be justified and "have peace with God." It is the duty and privilege of every justified person having peace with God, and being reconciled to the Father to lay aside every weight and sin which doth so easily beset him, and run with patience the race set before him, "not laying again the foundation of repentance from dead works, and of faith toward God." It is his duty and privilege to go on unto perfection, to strive to be holy as God is holy. And thus will he realize that heaven is not alone a distant country, a far-away "rest that remaineth to the people of

God," but that it is in *this* life, and *here* we may enjoy it—"for the kingdom of heaven is not meat and drink but righteousness and peace, and joy in the Holy Ghost." Then when the Lord shall call the laborer home to the "heaven above all heavens," the eternal rest, the Saints delight," he will hear the summons with joy and go home rejoicing to live forever with the "glorified ones of earth."

The Lord God Almighty, Creator of heaven and earth, so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life, Heb. ii, 9; 1 Tim. ii, 6; 2 Peter iii, 9. For this we should never cease to magnify God. He sent the comforter into the world to convince the world of sin, of righteousness, and a judgment to come. John i, 10; xvi, 8–19; Rom. ii, 14. For this we should never cease to bless his holy name. He gave us his blessed Word to be our Man of Counsel, a lamp unto our feet and a light unto our pathway. 1 John iv, 16; Ps. cxlv, 9. For this we should praise him forever. These are the three great gifts of God to man, and through them we may find and walk the path from earth to heaven.

After death, though the wicked may have a foretaste of the misery that awaits them, and the good have a foretaste of the happiness in store for them, all souls shall only be in a state of conscious existence till the resurrection. Neither shall be supremely blessed or miserable until their souls shall join their resurrected bodies; for in them they spent their life of obedience or disobedience and in them they are to bear their eternal punishment or enjoy the everlasting glories of heaven, St. Luke xxiii, 43.

God calls his ministers, and every *true* minister stands in Christs stead—an "ambassador for Christ," to do the work that Christ would do himself were he here in the flesh—which is to preach the gospel; for it hath "pleased God by the foolishness of preaching to save them that believe." Christ says, "I am the way &c.," and "no man cometh unto the Father but by me"—there is none other name given under heaven among men whereby we may be saved.

The minister stands in a very responsible position to his flock. He is to nourish them with the word of eternal life;" to feed them with "the sincere milk of the word;" applying it continually "for doctrine;" teaching them all the essential doctrines;—"for reproof," warning them if they turn aside from the way;—"for correction," showing them how to amend all wrong, and guiding them back in the way of all peace;—"for instruction in righteousness," training them up to outward holiness, "until they come to a perfect man, to the measure of the stature of the fulness of Christ." They are to "watch over your souls, as

those that shall give an account," "to take heed unto all the flock over which the Holy Ghost hath made them overseers, and to feed the church of God which he hath purchased with his own blood."

We are not to accept every preacher as a true minister; but we are to "try the Spirits whether they are of God; because many false prophets are gone out into the world." This is the sign by which we may know the true man of God: "By their fruits ye shall know them." To them we must "submit" ourselves, and "obey" them. It is our bounden duty to "obey" every *true* minister of God. But every one must give an account of *himself* to God. Therefore, every man must judge for himself; especially in a point of so deep importance as this is,—who is a true minister and guide for his soul.

How far and in what instances we are to "obey" and "submit" ourselves to the ministers of God is a point of some consideration. The things which the minister would enjoin must be, as Mr. Wesly says, "either of God, or forbidden by him, or indifferent. In things forbidden of God we are not to obey him; for we should obey God rather than man. In things enjoined of God, we do not properly obey *him*, but our common Father." Therefore if we would obey the *minister* at all, we must obey him in things *indifferent—i. e.* things not *directly* enjoined or forbidden in the Scriptures. These things the minister is supposed to know more about than any one else, because he makes the word of God his study; and in these things you are taught to submit yourselves to them who are over you in the Lord," and to "esteem them very highly in love for their work's sake;" and "let the elders that *rule well* be counted worthy of *double honor*, especially *they* who *labor* in the *word* and *doctrine*."

There are certain duties we all owe to God which may be summed up under the word *godliness*, and embracing *internal principles* and *external duties*.

We should all be subject to God, because he hath created us—he gave us our existence in the world and surrounded us with all the necessary commodities of life, and he hath redeemed us with his own most precious blood. The apostle says, "ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." But the greatest reason of our submission to God should be his righteous and holy will, and this will should regulate all of our actions. The will of God is the only rule of moral virtue. It has authority; it defines and enforces every branch of duty; it annuls, by its authority, every other rule of conduct contrary to itself; it is a rule which instead of lowering its claims to suit man's weakness, connects itself with an offer of strength from on high; it accommodates itself to no man's interest; and admits of no exceptions in obedience. But it is not possible that we could ever keep the will of God unless we loved him, and there-

fore we are commanded to love him with all our soul, mind and strength. This is the sum and end of all law. It gives life and animation to service; it rejoices in his perfections and glories; it keeps him ever present to mind; it turns us to God from all the distractions of life, and it connects all the beauty and every event in nature with the special blessings of a divine providence.

If we love God we will *trust* him, and indeed we cannot fully love him until we do trust him. So we are commanded to trust him, because it is a habit essential to piety, and upon this condition we obtain the promises.

So, also, are we commanded to *fear* him. It is associated with *love* and *trust* in every part of the holy Scriptures. The fear of God is to "hate evil;" it is the beginning of wisdom;" it is to "keep his commandments," it is to "enjoy his mercy;" to "speak often one to another," and to "give him glory." It is both a reverence of the Divine Majesty, and a suitable apprehension of our conditional liability to his displeasure. These four internal principles of the Soul of man beget holiness of heart and life and without them it is impossible to be "thoroughly furnished unto every good work."

The *external* duties are Prayer, Praise, Thanksgiving, and observance of the Lord's day. All of which it is our bounden duty to observe. Prayer is enjoyed in the Scriptures by Matthew vii, 7; Luke xxi, 36; Phil. iv, 6; 1 Thess. v, 17. It is required to be sincere in St. John iv. 24; Rom. xii, 12; Luke xi; 2 Cor. xii, 8, 9. And it is to be offered in the heart under all circumstances and in all conditions. It is to be offered in private, in the family and in all public services to Almighty God. Praise and Thanksgiving consists in the singing of Psalms and hymns with the voice, united with the melody of the heart. The observance of the Lord's day is obligatory upon all Christians, though it is no where enjoined by Christ or the Apostles.

We are not to kill. The law says, "Thou shalt not kill." To this, however, there are a few exceptions. We may defend ourselves against the unjust persecutor even to the death when no other means will avail; we may take life in a lawfully waged war. There are many that deny we can take life in war, and some even oppose the taking of life under any circumstances whatever. We may execute the criminal who has been duly tried by process of law and found guilty; but for wilful murder, suicides, and duelling there is no excuse. "Whoso sheddeth man's blood, by man shall his blood be shed." "Under this same head may be embraced, *sinful anger, hatred or malice, revenge, strife, excess*—in relation to food, drink, or labor—*unnecessary exposure of our own life or that of others,* and the *neglect of the necessary* means of *preserving life* under any circumstances." All of these are forbidden in God's word. Paul says, "Let all bitterness, and wrath and anger, and clamor, be put

away from you, with all malice." "Recompense to no man evil for evil." "Follow peace with all men." "Do all things without murmuring and disputing." We are not to steal." "Thou shalt not steal." says the law. But we are commanded to "do unto others as we would that they should do unto us;" "Not to bear false witness against thy neighbor." but to "love our neighbor as ourselves;" "Not to covet any thing that is thy neighbor's;" "For if any man love the world the love of the Father is not in him." We are to entertain the stranger; from him that would borrow of us not to turn away; to feed the hungry; clothe the naked; visit the sick, acting the part of an angel of mercy everywhere and doing good to all, having Christ for our example.

"Every Christian, by uniting with the Church, enters upon a solemn promise and pledge to submit to its order and discipline, and to consecrate to the cause of God and to the interest of the kingdom of Christ his diligent and faithful service, devoting thereto, after providing for his own household," his time, talents, labors, and substance." The Church is a body and each individual a member of that body with Christ their head. If one rejoices all should rejoice. We are to rejoice with those that rejoice and weep with those that weep." All Christians are brethren, and as brethren they should live. The Word says, the primitive Christians "had all things common; and sold their possessions and goods, and parted them to all men as every man had need;" nor "was there any among them that lacked;" they "were of one heart and one soul." This was the spirit that characterized the early Christians; and though we do not profess to have "all things common," yet the *spirit* that actuated those Christians should characterize *every professing follower* of Christ to-day. All Christians must have the "same spirit"—the spirit of Christ; and if you have not his spirit you are none of his. Read 1 John iii. 17; 1 Tim. vi. 9, 10; Heb. xiii. 6; vi. 10; 1 Tim. vi. 6, 7; 2 Cor. ix. 6, 7; Mat. xix. 24; 1 Tim. vi. 17–19; 1 Cor. vi. 19, 20. These all tell us we are to consecrate ourselves to God *wholly* and not to "lay up treasures upon earth." "If the genuine Christian, the kind, the benevolent, the good, would rally with renewed energy around the blessed cross—they would rise a mighty host in the name of Christ, and go forth with resistless power, and push the battle to the gate of the enemy. Before the influence of Christians thus devoted to God, living for God, laboring and suffering for God, walking "by faith and not by sight," inflamed by holy zeal, warmed by heavenly love, trampling beneath their feet the pomp of the world, and esteeming "all things but loss for the excellence of the knowledge of Christ Jesus;" before the influence of such a Christian bound the heart of stone would melt, the scoffer would be silenced, the sinner would tremble, infidelity would be struck dumb, and hell, in its gloomy center, would feel the shock."

But they are not so. They are laying up treasures in this world; losing time and strength; murdering their souls; throwing away the treasure in heaven, and gaining riches, and hell fire. When men and means are wanted for the purpose of war, the work of blood and slaughter, how soon are the magazines of earth opened to pour out their treasures and the plains covered with the marshaling hosts! Let but a similar zeal inspire the Church, and the friends of Christ be willing to rally round the cross of Calvary, and pour into the treasury of the Lord the wealth now corrupting in the coffers of the rich, who "profess and call themselves Christians," and we shall soon" see temples of worship, with steeples and spires, bells and organs all over this land of ours and "send armies and armaments to China and Japan, to Hindostan, Brazil and Mexico Oceanica; and Ethiopia shall stretch forth her hands to God," while "the isles shall wait for his law."'

"Were the Churches generally to carry out this principle of entire consecration, the influence would be like a sweeping revolution, not scattering death and destruction in its track, but sanctifying the Church, feeding the hungry, clothing the naked, supplying the wants of the needy, visiting the sick, converting the world, defying in its majestic sweep all opposition, and bearing upon its bosom the blessings of peace, prosperity, happiness and eternal life, to all the nations of the earth."

The Bible explicitly teaches that there is a heaven for the good. Dan. xii, 2; Ps. xvi, 2; Mat. xxv, 34, 46; 1 Thess. iv, 17. Rev. ii, 10; iii, 21; xiv, 13; vii, 15, 17; xxii, 3; v, 9–13; 1 John iii, 2; Heb. xi. 35; Luke xiv,13, 14.

"Heaven! What a world it is. A world free from sin and sorrow, pain and tears; where deceit, backbiting, falsehood, jealousy and hate are never known; where sighs and groans, envy, outrage, wrong and death can never come.

No sickness there,
No weary wasting of the frame away,
No fearful shrinking from the midnight air,
No dread of summer's bright and fervid ray

No hidden grief,
No wild and cheerless vision of despair,
No vain petition for a swift relief,
No tearful eye, no broken hearts are there.

Care has no home
Within that realm of rapturous praise and song;
Its tossing billows break and melt in foam,
Far from the mansions of the Spirit throng.

No parted friends
O'er mournful recollections have to weep;

No bed of death enduring love attends
To watch the coming of a pulseless sleep.

No blasted flowers,
Or withered buds celestial gardens grow;
No scorching blast or fierce descending shower
Scatters destruction like a ruthless foe.

No battle word
Startles the sacred host with fear and dread;
The song of peace creation's morning heard,
Is sung wherever angel minstrels tread.

Oh, land unknown, oh, land of love divine!
Father, all wise, eternal,
Guide, guide the wandering way worn feet of mine
Into those pastures vernal."

The word of God is sure. There is a Hell for the wicked. Not a few, however, have endeavored to prove the contrary. So, to the "law and the testimony." In Rom. i, 18; ii, 8,9; 2 Thess. i, 7, 8; Mat. xxii, 13; xxv, 30; Rev. xx, 15; xxi, 8. we find such peculiar descriptions of punishment as are not all applicable to the sufferings of the wicked in *this life*. Then, the punishment of the wicked *must* be eternal if the happiness of the good is. See Mat. xiii, 41–43: viii, 11, 12; Luke xiii, 28; 1 Thess. iv, 16, 17; 2 Thess. i, 7–10. The punishment of the wicked and the Devils are to be together say Mat. xxv, 41.

THE SINNER,

Dead, swift and dreadful, he descends
Down to the firery coast,
Among abominable fiends
Himself a frighted ghost.

Where scenes of horrow and of dread
Arise to meet him there!
Hell's terrors all appear in red
Eternal damning fire.

And the red flames around him twine
The fi'ry billows Roll,
No God in the regions around
To pity the poor fool.

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V.

CHURCH GOVERNMENT.

We establish our form of church government and polity, not upon mere human authority, and declare that "no particular form of Government" has ever been given, but upon the word of God.

All will admit there was a church in the days of the apostles and if there was, there, surely, must have been some kind of Government; and that government must have had a form. In the Law of Moses the utmost pains are taken that all things be explicit. Are we then to suppose that the superior dispensation should be left without form and under "shadows, clouds, and darkness"? Certainly not. And, in fact, the Christian Church is not another Church, but the very same that was before the coming of Christ; having the same faith with it, and interested in the same covenant." Christ came and made great alterations and appointed new ordinances of worship; but *established no new Church.*

The first thing we will notice in the Government of the Church is the SOURCE of power and authority. Where is it placed? The Savior had all power, he made the changes and instituted the new orders—He was the leader, but as he was not to remain in the flesh he delegated power to the apostles and these apostles to others as it became necessary. Apostles and ministers were before Churches—Churches did not make or ordain the ministers, but the ministers constituted the Churches. And, so, the Church is commanded to be steadfast in the *apostles* doctrine and fellowship. Acts ii, 42. And when they sold their possessions. "They brought the prices of the things that were sold and laid them down at the apostle's feet." Acts 4:34, 35.

Again, we notice, that Titus and Timothy were empowered and commissioned by Paul to exercise apostolic jurisdiction under his directions. See 1 Tim. i. 3, 4, 18; Titus i. 5. That Timothy may know, Paul gives him instructions as to who he shall select and ordain deacons. See 1 Tim. iii: 10, 14, 15; 2 Tim. ii: 2. In chapter 4: 11, 12, we see that Paul tells Timothy "these things *command* and teach:" and though he is young—and for this reason some may think he has no authority over them—he says "let no man despise thy youth." In the fifth chapter 1, 2, we see the manner in which he is to rule. Then in the 21 verse he charges Timothy before God to observe these things. Paul even gave Timothy commandment concerning the salary of the ministers which he should appoint, saying, "Let the elders that rule well be counted worthy of double honor."

Here, then, is the apostle's plan of ordaining ministers: He ordains Timothy and directs Timothy to ordain others—Here is the ruling power he gives them: To "set in order things that are wanting," to "rebuke" false teachers "sharply," to "rebuke with *all* authority," and even "heretics to reject"—to excommunicate.

From all these remarks we are bound to conclude that the New Testament teaches plainly that the Government of the Church is committed to the ministers. Yet we think it was the custom as well as the practice of the early ministers to admit laymen into their councils, conferences &c.

Apostles, prophets, bishops, presbyters or elders, deacons, pastors, evangelists, teachers, are titles used by the writers of the New Testament to designate the offices of the ministry. But *nearly all* these offices may be met in the same person. All ministers are *sent* of God; all *declare the promises* to the faithful and the *threatening* against the wicked; all *explain*, and all *teach*. But all are not pastors; all are not evangelists; all are not deacons: all are not elders; nor are all bishops. Deacons are the *inferior*, and elders the *superior order* of the ministry. All other names are but significations of office or work.

According to the examples in the New Testament no properly organized Church can be established and perpetuated except through the divinely established instrumentality of an *ordained ministry*. And for the promotion of Christianity, for the spreading of the gospel, and care of the churches this ministry must comprise an itinerant evangelistic department and a regular pastorate relation. We think the Methodist Church is conducted upon Bible principles and nearer the apostolic plan than any other.

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VI.

METHODIST USAGES.

CLASS MEETINGS.

These meetings afford Christians frequent opportunities of speaking to one another concerning their personal religious experience, and praying for one another. This feature of Methodism has proved to be a wonderful agent for the spread of the gospel, and building up Christians in the most holy faith.

1. "It promotes a wholesome self-examination.
2. "It is eminently favorable for the recovery of delinquents.
3. "It opens a convenient door for the return to Christian fellowship of wayward members.
4. "It affords rare opportunities for religious instruction.
5. "It serves an important purpose by way of sifting out unworthy persons.
6. "It tells the spiritual condition of the church.
7. "It promotes Christian fellowship.
8. "It shows the true idea of Christian communion.
9. "It sets every member to work.
10. "It is an important aid to the pulpit.
11. "It promotes the culture of spiritual gifts and graces.
12. "It is the best school of experimental divinity the world has ever seen."

As Christians we cannot do without the class meeting. To dispense with it is next to dispensing with religion. It is the Christian's fort and castle in which to get fresh courage, new strength and more faith to go out against the enemy. Let every Christian rally to the class meeting for rapid growth in

grace. Mat. iii, 16, 17; Heb. x, 25; Jas. v. 16; Col. iii, 16; Psa. lxvi, 16; Mat. xiii, 36.

LOVE-FEASTS.

The love-feast is designed to show forth the love and fellowship of Christians for each other by a plain feast of bread and water and to encourage one another in the Christian life. Here, there is no difference, the rich and poor, the high and low, all meet together at a common table as brethren and sisters—as *one* in Christ Jesus. Each one takes a sip of water and a crumb of bread as the leader passes round, in token of his love, after which, those who feel disposed, relate some of their christian warfares and encourage others to be faithful.

It seems that Jude refers to the Love-Feast in the 12th verse of his epistle and there seems to be an intimation of it in the Acts xx. 7; ii, 42, 46. But we may be assured the Love-Feast is not contrary to the word of God. It is a great means of grace.

ITINERANT MINISTRY.

This is the most prominent peculiarity of methodism and one against which human nature is ever opposed. It takes a christian man to stand the test of the itinerant ministry. It is after the plan of Christ and the apostles. The Lord "went about doing good," teaching and exhorting, and the apostles traveled until they had preached to all the world, "to every creature which is under heaven." They were *sent*, without purse or script, depending upon the people for a support, and *so* the methodist preachers are sent. This is evangelization. This is *going* "into the world and preaching the gospel to every creature." And this is that which God has ordained to bring the world unto himself.

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The morning light is breaking;
The darkness disappears;
The sons of earth are waking
To penitential tears.

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